

# The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, DECEMBER 20, 1871.

Number 51

## GOD RULES.

It is deemed by many a concession due to the usages of Christian society to acknowledge that God rules, or at least not to be forward in questioning this fundamental article of religious belief. Atheism is instinctively felt to be offensive to reason and in itself hateful. None become atheists without drifting. They catch at the shadowy doubts that flit across their minds, and harbor and cherish them, as if expecting them to bring the rest for which they long, falsely charging the disquietude of their souls to the account of the faith in God and immortality which they seek to discard.

It is comparatively easy to acknowledge God in general terms, to assign him a place in the invisible regions, and to regard him as occupying with the higher intelligences surrounding him. It requires nothing more than passive acceptance of the plainest truths of religion to do this; and when it is done in the vague sense so common among worldly minds, it brings no definite feeling of obligation along with it, and fails to arouse the conscience or disturb the serenity of the soul in its pursuit of worldly pleasure. But to bring the mind directly up to a full apprehension of the truth that God is, and that he is a rewarder of them that seek him, is a different thing entirely. It is to place God before the face. It is to give him a place in all our thoughts, and to wake up to the solemnity as well as the sublimity of the truth so forcibly intimated by Paul's lips, "Thou God seest me."

And even this is often done with only partial realization of the momentous import of the confession. God is acknowledged in his greatness, in his spirituality and eternity, and yet is recognized only as a God far off, and not near at hand. He is known as the Creator and preserver of the heavens and the earth; is acknowledged as the author of being and of law; as the first cause of all causes, the giver of life and the disposer of destinies; and yet his hand is not seen in the events of daily life. Here, in the sphere of our actual living, where we think and act, where we purpose and plan, where we suffer and enjoy; right here in the activities of the ever changing present, where the steady, strong hand is needed, and where the throbbing heart of a loving Father ought to be the first-sought realization, God is not found. Why is this? It is the fruit and the proof of spiritual blindness. The natural man discerneth not the things of God. The senses of the body are not formed to apprehend the spiritual, and the perceptive powers of the soul, with reference to spiritual entities, are weakened by sin, and veiled by habits of sensuality.

The great trouble in the way of active faith in Providence, or of an acknowledgment of God's presence in the daily affairs of life, is found in the tendency of the mind to look after modes and final causes, rather than at evidences and results. No sooner are we reminded that God rules in heaven and on earth, than we ask, "How can this be?" and "Why does he not do thus and so?" We ask for sight where faith is demanded; and, not content with this, we call God to account to us for his dispensations, and sit in judgment upon his methods. Many astonishments will greet us in the light of the hereafter, but perhaps all things shall seem to us as they are, than the arrangements of human reason. In spite of all the testimonies of the Divine Word, we persist in classing God's works with miracles, or, what is the same, we exclude his agency where natural law is seen to intervene, forgetting that the law is in God's hands, the messenger and revealer of parts of his ways, whose understanding is infinite.

Superficiality is the inevitable result of the haste and bustle of modern thought. The pupil in the class grows restless if the hypothesis of his text-book fail to solve his doubts. He turns haughtily away from his teacher the moment the teacher fails to point out all the processes of the phenomena, under consideration, and takes refuge in skepticism. Why? He wanted to find out the why and the wherefore of the works of God, and could not. In a few years his impetuous spirit is chastened. He obtains a glimpse of the insufficiency of science without Providence, and begins to enquire for the "old paths." Now new troubles assail. Having sought refuge in doubts, doubts will not away at his bidding. The power of habit holds the mastery. Instead of setting down in the calmness of alighting faith, saying in all the raging conflicts of thought, "God rules," his mind is driven hither and thither like the bubble upon the sea, or else he sinks into stubborn insensibility, and courts indifference as the surest defense against the miseries of despair. He wanted faith in God to guide the first steps of his journey to the first. That alone would have directed him to the mind and final causes of science, as it leads upward to the Infinite, and the harmony of the universe as it rests in the hands of the Almighty. God rules in nature. His nature is impressed on every atom. Gravitation is his will. Events march in the order of his plans. Not a sparrow falleth without the Father. Even the hairs of our head are numbered. "Shall there be evil in the city and he hath not done it?" He raiseth upon one and putteth down another. "How unsearchable are his judgments!" But here he regards the powers of freedom with which he has invested us, and in freedom violates the law of our responsibility. His chastisements are for the good of his children, and for the admonition of the careless, for the correction of the wayward, and for the overthrow of his enemies who have increased in pride to the degree of incorrigibility. His judgments are therefore corrective, exemplary, admonitory, and penal.

When the judgment falls upon the nation or the city the good and bad alike feel the weight of the affliction. Then unblessed whispers there is no Providence, forgetting that all afflictions are not of the same character. The righteous suffer in this life, in person, estate, and in reputation, while the recompense is beyond the grave. The reprobate will make all things even. God rules, and in the fuller developments of his administration, both his authority and his equity will be vindicated.—*Western Advocate.*

## THE OLDEST BIBLE IN THE WORLD.

BY G. R. WYNNE.

Strange to say, that it is only within the last eight years that Europe has known the most ancient written complete copy of the Bible which the Western Church now possesses. For no less than 1,500 years the book had lain, carefully preserved indeed, but inadequately valued, amid the mouldering manuscripts of an eastern society of monks. The story of the finding of this precious biblical treasure has only recently been given to the public, and our readers doubtless will be interested in a brief sketch of what Dr. Tischendorf has done in connection with the now famous *Sinaitic* manuscript.

Dr. Tischendorf, when a very young man, made a name for himself by theological essays, which were published in 1839, and the success of which induced him in that year to devote himself to the important but comparatively neglected task of correcting the Greek Testament, so as, if possible, to discover, by comparing together the most ancient manuscripts, the very words which the apostles wrote. We need scarcely say that no Christian reader ought to rest satisfied with imperfect text, if a more perfect one can possibly be attained by careful study. So, at least, it seemed to this German student, who immediately set about comparing together all the old copies of the New Testament which he could find in the libraries of Rome, Paris, Berlin, Oxford, Cambridge, and London.

But, like many another scholar, Dr. Tischendorf was a man of very moderate means, in consequence of which he often found difficulty in making the long journeys required by his labors of comparing distant documents. He, doubtless, sometimes found liberal aid in the grants made him by the Saxon and other governments; but these grants he was obliged to seek out by laboring as a writer or tutor from place to place. Some idea of the distance travelled by him in his journeys may be gained when we name some of the countries and cities visited by him in his search for ancient MSS. In 1843 he visited Holland, England, and Switzerland. He then toured through Florence, Venice, Modena, Milan, Verona, and Turin. In 1844 he pushed to the East, visiting Egypt and the Coptic convents of the Libyan Desert, Mount Sinai, Jerusalem, Bethlehem, Nazareth, Smyrna, the island of Patmos, Beyrout, Constantinople, Athens. Then calling at Vienna and Munich, he returned to Leipzig. This journey cost the student 4,000 thalers.

But it was well spent money, hard come by as it was in various ways, for during the course of this journey, at the Convent of St. Catherine, on Mount Sinai, Dr. Tischendorf discovered what he terms "the pearl of his searches." In visiting the library of this monastery, May, 1844, he perceived, in the middle of the great hall, a basket full of old parchments, among which a large part of a copy of the Old Testament in Greek was found, which seemed to Dr. Tischendorf the oldest he had ever seen. It was given a few sheets of the book freely enough by the liberal monks, but he displayed so much joy at his new possession that the jealous fraternity resolved to give him no more perceiving that they possessed a value hitherto quite unknown to their owners.

Obliged to turn his back on the remainder of the treasure, the scholar did not forget in a distant land, the basket of vellum over which his mouth had watered. With the pertinacity which marks a real student, he planned for no less than fourteen years how he could gain possession of the whole. In the meantime he made a second unsuccessful visit to Sinai, and recovered the original documents, for his labors were partially rewarded by meeting with several important Arabic MSS. His intermediate years were not wasted, for he succeeded, from time to time, in adding materially to his stock of manuscripts of parts of the Bible.

In 1858, after much negotiation with various Russian bodies and governments, the Czar of Russia equipped Dr. Tischendorf for a third journey to Mount Sinai, where he arrived in January, 1859. For some weeks he pored over one dusty folio over another, in a manner which made some of the simple friars marvel whether he had resolved to make his diet, like the moth, on the mouldering toms of antiquity. The very evening before the day he had determined to set off home, believing his search terminated, he had a walk with the steward of the convent, who afterward, taking him to his own cell, said, "I, too, have read a copy of the Old Testament in Greek; whereupon, taking down from a shelf a bundle covered with red cloth, he handed it to the stranger, who, opening it, at a glance saw that it contained, not only the Old Testament of which he was in search, but the whole of the New Testament also in the most ancient characters, together with two other treatises in Greek, which were never joined with the Bible since the time of the Emperor Constantine the Great, about 325 or 330 years after Christ.

The joy of the traveler cannot be told. He knew that at that instant he held in his hands the most precious biblical treasure in existence, the oldest known copy of the Bible in the world. He held his feelings better than time, and obtained leave to carry the Bible to his own room, where he gave way to such raptures as a lover may feel who has just returned to his affianced after an absence of years. The more he looked at the old pages, brown and crumpled, but bearing the square letters, traced by a hand which for more than fourteen centuries had lain in the tomb, the more did he covet and long for the book. Though the night was late and cold, he sat down to copy out one of the additional treatises, the Epistle of Barnabas, a complete Greek copy of which had not, previously been known; and his thoughts went back to the time when this very copy had lain open on the desk of some primitive church about the year when the Nicene Creed was first drawn up by the Catholic bishops, under the presidency of Constantine.

But to find the MS. was one thing, to carry it away another. No one knew this better than Dr. Tischendorf, who spent, in consequence, a considerable period in journeying between Sinai and Cairo, where the

Friar happened to be, and in sending a messenger back on a camel to the convent before the Prior's order to return with the coveted parcel. At Cairo, beneath a sultry sky, and with aching temples, Dr. Tischendorf actually copied out no less than 110,000 lines of obscure and nearly faded Greek writing; a task which, if he had done nothing else, would sufficiently prove the enthusiasm with which he was animated.

But the great desire of his mind was to present the original MS. to the Czar, which after a repetition of delays and difficulties, the doctor was at length able to effect. Not until the 27th of September did he attain his purpose and on the 18th of November, 1859 nearly a year after his departure for the East, Dr. Tischendorf presented to the Emperor, in the Winter Palace at Tsarko-Selo, his rich collection of old Greek, Syriac, Coptic, and Arabic MSS., among which the *Sinaitic* Bible shone like a crown. He then proposed to the Emperor that an edition of the book in facsimile should be published at the Imperial cost, which should be regarded as one of the noblest undertakings in critical and biblical study. This proposal was favorably received, and in October, 1862, the addition, in four folio volumes, was presented by its editor to his Imperial patron. The book was given to the world, at the thousandth annual celebration of the foundation of the Russian monarchy.

We need scarcely say that to possess a copy of the Scriptures written 1,500 years before the Reformation—before the separation of the Eastern from the Latin Church—before Charlemagne and his German empire—before the growth of almost all the heresies which have disturbed the peace and unity of the Church so long—perhaps before the first of the four great councils which finally settled the creed of Christendom—is a fact of which the importance cannot be overrated.

Previous to the finding of this copy there was but one MS. of the New Testament known dating so far back as the fourth century, and in several of the Epistles are wanting. This copy, next in antiquity and value to the *Sinaitic*, is the Vatican MS., long preserved in Rome, and whose pages hungry scholars have given many a hasty glance, since it was one of the custom to admit all visitors to take copies of more than a verse or two. The fourth century gives us no copies of the Scripture but these two. The next in value is the London Manuscript, in the British Museum, written probably at Alexandria in the fifth century, and presented to Charles I. by the Patriarch of Constantinople, 1628. Besides these, the only remaining one worthy to be placed in the Paris MS., over which some atrocious medieval scribbles has written the treatise of an Ephrem Syrus.—*Christian Advocate.*

## BIBLICAL PREACHING.

The following is the substance of some remarks made by Prof. J. M. Hoppin at the last meeting of the General Association of Connecticut, in New Haven:

"I may say that as one who is striving to do his duty, I sincerely desire to come to the true secret of successful preaching, and to learn from every source. I should be willing to cast every theory of my own to the winds, however I might cherish it, did I think it was not the true and apostolic method of preaching, did I think it would not be followed with Christ's blessing.

"I believe in the *Biblical* method of preaching, above any other; and I believe we must return to that, essentially, before any great power or effectiveness will be gained. 'Is now the hour, or is losing its power,' is now the cry. If this is not true, it is of no consequence—it is true, the reason of this loss of effectiveness comes from the fact that the true source of power has been neglected, and false methods have been adopted ending in barrenness and death. I need not tell an audience like this, that in the history of the church the reformation of the people has always followed the reformation of preaching; and the reformation of preaching has always sprung from a return to the Word of God as the source both of the subject-matter and the inspiration. So it was in all reformed countries in the reformation of the sixteenth century, and so it always will be. And so it is with us now. We also may go away from the Bible while professing as Protestants to make it our main source of truth. We may become preachers of man's word instead of God's word. We may substitute systems and doctrines of our own in the place of the actual teachings of Christ; or we may preach and we may worship the Bible in such a narrow way, that we shall become ministers of the letter that killeth instead of the spirit that maketh alive.

"I believe that the *Biblical* method is the true one because it is the historical method. The sermon, as we now call it, had one place in preaching. Preaching was once a simple answer to the question, 'Tell us, friends and brethren, what you know about Christ—about the facts of his life—about what he said and taught—about his death and what it imported.' It was then a laying open or exposition of the documents relating to that life and death—the histories and the letters after the first eye-witnesses had passed away; and this continued to be mainly the method of preaching through the earliest ages down until philosophy and rhetoric usurped the place of *Biblical* truth.

"I believe it is the true mode, because in such preaching there is the spiritually instructing and renewing element, which makes it the real bread of life. One may adulterate this bread of life by theological and metaphysical preaching as well as by sensational preaching. I know very well that religion has its physical side. I know very well that metaphysics must enter into instructive preaching. I care not how much thought there is in a sermon, the more thought the better—but to make preaching a matter of thought, and to treat a theme as a mere topic of thought, and to take for that end, to set forth an interesting thought and to build up a noble argument and there to leave it, this is, after all, the exhibition of human genius and intellectual power; and I care not who does this, if this is all, there is no word of God in it, to feed the soul.

"I suggest that every one who intends to be

or who is, a preacher, should make a life-work of the systematic and comprehensive study of the Scriptures. Here is the foundation, certainly next to the preparation of the heart. I think there is a great want here. I am afraid that ministers depend too much upon reading and general studies, very good and important in themselves—but the study of the Scriptures is their great work. And to study the Scriptures only as a necessity—to study a text and its context merely to make a sermon out of it, is not enough; for what made the great preachers of old? It was that they were mighty in the Scriptures—they had studied the Bible comprehensively, as a daily work, as their life-work.

"And the second suggestion is a more general adoption of the *exegetical* methods of preaching. I mean the genuine sort. I do not mean one that excludes human thought, and tact and genius. I think that a great deal of ourselves, of our own thinking, and of our own living and experience, must be mixed up with this mode of preaching, and it must be natural, free, large, and interesting, and not mere dogging at the roots of grammar. I would have it interspersed with topical preaching [and with enough of sound theology to keep the public mind wholesome and right, but I would have the main staple of preaching not theological but Biblical, springing from original study of the Word. (The great fault of exegetical preaching is that it is made too bald. We do not wish to have the processes of scholarship exhibited in the pulpit. We do not wish to have things explained which need no explanation. We would wish to see the grand underlying truth of many, perhaps detached passages of a whole chapter, or book it may be—grasped, and the deeper unity of the whole brought out, not a dry exposition, to which we have added nothing and from which we have gotten nothing. The deep, rich, sweet divine lessons of the Bible, both moral and spiritual, should be brought out from all their dead forms of antique words, and made to stand forth in living beauty.—*Christian Union.*

## THE SUPPORT OF AGED MINISTERS.

The average salary of a Christian minister in this country is cruelly small. We use the phrase considerably. The statistics of any one of our denominations will amply justify it. They will show that the average salary among the whole body of pastors is a sum low down in the hundreds. Remembering that to raise this average we have the comparatively large amount paid in many city churches, it is evident that there is a vast number of working ministers who receive but a mere pittance.

We call this state of things cruel. Its cruelty affects more than the mere comfort of the minister. His intellectual power is cramped by it. Want of means deprives him of the books, the periodicals, the mental food which in many forms is necessary to his development and strength. Even his spirituality is often lowered by the worldly cares which of necessity harass him continually. The hours in which he should be left free to quiet meditation are invaded by a thousand worrying questions as to how he is to "make his ends meet." His strength, of which the whole is needed for his profession, is wasted in finding ways and means to eke out his support. The liberal education he longs to give his children is often too dear a luxury. If with utmost effort he can make each year "clear itself," it is almost a hopeless undertaking to lay up anything for old age, or for his family after his death.

To too many of our ministerial readers, these words will recall bitter experiences, at which we have hardly hinted. And if their labor was not one of love, they would either send up a cry that would compel attention, or abandon the field. We sometimes hear it said of those who suffer thus, "Why don't they exert their rights as men?" Why do they not shame the stinginess of those who starve them, by leaving their service outright and seeking other employment? They do not do it because above their own comfort or their own lives they set the service of God and their fellow men. And as duty keeps them in their place, so delicacy prevents the loud remonstrance which might better their condition. More is written of late than formerly about this injustice, but not nearly enough has been said to rouse the laymen of the church to a sense of their duty.

We have now in mind one special hardship involved in this state of things—the condition of a minister in old age. Take a case which is the type of thousands. A man of fair ability, and devoted to his work, has given the whole strength of his manhood to the ministry. To live, and to support and educate his family, has not only exhausted year by year his salary of a few hundred dollars, but has drained every other resource he could have. Any little inheritance he or his wife may have had long ago swallowed up. Help from friends has barely bridged him over the hardest places. And now he is growing old. The natural abatement of his powers begins to manifest itself. Sifted in literary resources, he has fallen still able and willing to work. But it grows harder and harder to find a place. Parishes like young men to their ministers. As old age is falling upon him, he appears before many a congregation, and is passed by for a more youthful and attractive candidate. What shall he do? He must live. He has nothing to fall back on, and his one resource fails him more and more with advancing years. Is he to sink into abject and degrading poverty—or to seek subsistence in the households of friends, if such can be found—or what shall he do?

This is the problem which is at this very time forcing itself on hundreds of such men. Having given their best and their all to a lifelong service of unselfish devotion, at its end, with the infirmities of age upon them, there is nothing for them but utter penury or humiliating dependence.

It is shame to our churches that such things should be. The country pensions the soldiers wound in its service. Shall the church call its best and brightest to a work of self-sacrificing labor, and when their work is done neglect them utterly?

We believe that the most thoroughly organized of our Protestant denominations make scarcely any effective provision for this class; and that by far the greater part of them do

nothing whatever. The matter absolutely demands systematic treatment. Benevolence—or rather justice—in individual cases, is excellent in its way. But it is not enough. The thing should be put beyond uncertainty. The minister entering his vocation should be sure that when he has earned an "honorable discharge" he will receive an adequate pension—in course, and as a matter of justice—as much as does the soldier under like circumstances. Our highly-organized churches, like the Episcopal and Methodist, have the machinery at hand, some of them have it already in noble motion. With denominations of a looser policy—like the Baptist and Congregational—it may be more difficult of arrangement, but it is certainly practicable. To make such provision, thoroughly and effectually, seems to us a paramount duty of every body of Christians. The call to the ministry, in most cases, includes a call to poverty and self-sacrifice. It ought not further to include the likelihood of destitution in old age and of leaving the dearest ones unprotected for—*Ibid.*

## HOW TO PROMOTE A REVIVAL.

A Revival of religion, like a fire, must begin somewhere. "Behold, how great a matter a little fire kindleth!"

A fire often begins with a little match, and works its way through the combustible material about it until it has swept over a wide region. So a work of grace often commences with a single Christian, never with the whole Church. As soon as that one Christian is filled with the Holy Spirit, he goes after others, to lead them to the Saviour, or to induce believers to join him in efforts for a revival. Jesus fulfills His promise, "Lo, I am with you," and others are soon moved and melted, and the work begins to widen.

So that whoever would promote a revival of religion should begin with his own heart, and pray, and confide, and believe, until he feels his heart all subdued and melted by the Holy Spirit—until his love to Christ is glowing, fervid, burning—and until he finds himself groaning under the lost condition of men, and like Jesus, "being in an agony, prays more earnestly."

Then when his heart is in this state, let him get a few, if he cannot many, to join him in special prayer for the outpouring of the Spirit. Let that little company hold on in united, persistent prayer, "nothing wavering," until the windows of heaven are opened.

The disciples at Jerusalem continued in prayer about ten days, before they received the promised power from on high. It does not appear that the meeting, with so many ministers in attendance, attracted much attention, until the disciples were fully animated, and filled with the Spirit. They could have accomplished but little had they preached and laboured without this preparation; but as soon as it was received, the multitudes were drawn to the place in great numbers, and were confounded when they saw the power that rested on those Galileans; a new power attended their preaching. This work commenced with those believers, and spread with great rapidity all over the country.

So it must be with all who would labour successfully in leading souls to Christ; they must tarry at Jesus' feet until they have power with God, then they will have power with men. The gifts there received will be with them wherever they go, diffusing its sweet and holy influence, and God's work will be revived, and sinners converted. I have observed for nearly forty years past, that the secret of success in promoting revivals of religion is in having our own hearts filled with the Holy Spirit.

Let me say then to pastors and to the Churches: If you believe the glory of God demands a revival in your midst, and you desire to be instrumental in advancing the work, and bringing sinners to the Saviour, first see that your own hearts are thoroughly melted and subdued under a deep sense of the condition of lost men, and that you are filled with the Spirit, and constrained by the love of Christ; then get a few, if you cannot get more, to meet with you, and pray with you for one another, until like those who prayed with Peter and John, you are all filled with the Holy Spirit; then expect a powerful revival of religion. Do not seek to produce an undue excitement in the community; but do not be afraid of as much interest as manifested among the people on the day of Pentecost. In your prayer meetings have a definite object in view. If you desire an immediate outpouring of the Spirit, ask God for that; if the fulness of His love in your hearts, let that be the burden of your prayer: "If the conversion of a friend, agonize for that; whatever you desire, look for that; and believe that you will receive them, and ye shall have them." If you would have a great blessing, ask for it in His name. The Father has nothing too good or great to give for His son's sake. Jesus is the pledge of all that infinite love can bestow, or that we can receive. "How shall he be not with him also freely give us all things."

One of the divinely appointed means for promoting revivals of religion, is, at suitable times, to hold a series of meetings for days or weeks together. Among the other departments of ministerial labour, the Saviour appointed evangelists to assist in those meetings, whenever and wherever they might be needed.

In the days of Nehemiah, we find Ezra, the priest, on a pulpit of wood, which had been made for the occasion, engaged in a series of meetings, which continued for many days. Ezra and those who assisted him read and explained the word of God one-fourth part of the day, and spent another fourth in prayer and confession of sin; in this way they continued the meetings until there was a great revival of religion among them, and a marked reform in their habits and manner of living. Neh. 8. 9. The Apostles also after Christ's ascension, held a meeting about ten days, with a large number of ministers present. "These all continued, with one accord (day by day,) in prayer and supplication with the women," until the Spirit was poured out upon them, and they received the promised power from on high. Then they were ready for a larger congregation; and the multitudes were quickly attracted to the

place, and the displays of grace were so marvellous, and the conversions so numerous, that there was an addition to the Church, on a single day of the meeting, of about three thousand new members.

Let me then again say to all Christians who desire and labour for the conversion of souls: First, be right yourself; spend days and nights in necessary, in humiliation, fasting, and prayer, until the Spirit comes upon you, and you feel that you have power with God; then go to work, and help with men in leading them to Christ.

Let none of us who proclaim the Gospel, preach complaining and scolding sermons, or make unkind remarks about those who differ from us, or who do not come up to the work as we would have them.

Let the melting, subduing love of Christ flow from our hearts and lips; the unconverted will then begin to cry out, "Men and brethren, what shall we do?" And we shall find ourselves in the midst of a glorious outpouring of the Spirit, with a host of busy hands and loving hearts about us, reaping and bringing in the harvest, and with no more need of asking, "How can I best promote a revival?"—*From A. B. Fair's "Bringing in Sheaves."*

## THE LIBERAL CATHOLIC MOVEMENT IN GERMANY.

PROF. W. H. YOUNG.

There has at last been organized a Catholic opposition to recent defined Romanism. It is not at all strange if in all the world among 200 million Catholics there should show itself somewhere an organized protest against the monstrous present attitude of Popery. Men have looked for it these three years with strong hopes ever ending with indignant disappointment. That it at last appears as it does is no credit to Catholicism. For

1. The Germans are the freest and most obstinate thinkers of the world in its age of freest thinking and most obstinate individualism.

2. Bavaria the seat of the present movement, so to speak, wholly Catholic. Everybody, almost per force, in such a country, is a Catholic. One can hardly be christened or married, or even buried, if one does not profess the faith, without being a Catholic. Hence people are born, bred and held as Catholics in spite of themselves.

3. "Once a Catholic always a Catholic" applies, of course in such a state, with special force. Nothing that you believe, if you do not preach it too loudly, and nothing that you can do, not even persistence in the worst form of vice and criminality, so long as you do not rebel directly against the excommunicating power, can unchurch you.

4. The Liberalists then, of every form and grade in Bavaria, socialists, communists, red republicans, infidels even, all classes of skeptics and rationalists "are nominally Catholics; which is in fact more than saying they are nominally and civilly liberal."

It is then not strange that in this part of Germany opposition to papacy should have at last taken form. Not that any great number of the classes alluded to would trouble themselves to organize an opposition, but a center or head being formed enough of them would gather about it to give it a body and shape. Only the head was wanted and thus it formed.

A few distinguished, able and conscientious professors and scholars in ecclesiastical history, historical criticism, canonical law and kindred subjects, finding their teachings and writings directly opposed to the recently defined Romanism, were bound to do as what they had published and taught as truth, posted and proclaimed to the world and their pupils as falsehood, or else to re-assert its truth in the face of ultramontane dogmatism. This was not very hard to do, at least for German liberals, the traditional foes of Rome. A public issue, discussion and formal protest were at once inevitable, and once made could only end, with German independence and Romish intolerance, in embittered antagonism, and excommunication. Such men as Dollinger, Friedrich and others of like character and attainments, and position, thus thrown back upon themselves, and their followers and disciples numbering thousands, afforded no mean championship for the liberal Catholic sentiment of Bavaria, and naturally found themselves the leaders of a party of no mean importance.

While then the liberal Catholic movement might mean a great deal one way and another, it may amount religiously to very little. In fact there is no purely religious element or question involved. It is simply a Cheney-Whitehouse quarrel on a national, one might almost say, on an international scale. The original question was simply whether papal infallibility was a doctrine of the early and *essentia* Catholic Church, and hence an *article* of the Catholic creed, or whether it is the growth of the *seors* medieval Church and modern infidelity, but less acknowledged Romanism. It is fair to say that Dollinger and his immediate followers would have kept it here. They are not preachers, not saviors of souls, merely learned, conscientious professors and scholars at issue with their less learned spiritual teachers on a historical and ecclesiastical question. That this question involves the ecclesiastical and spiritual supremacy of Roman Catholicism sufficiently accounts for the Roman Catholic feeling aroused. That this Roman Catholicism has recently arrayed itself boldly and avowedly against all liberal ideas and institutions, accounts full well for the opposition of the liberal masses and leaders. Such a propogandism as Rome's of the past few years, in such an age as this, was bound to make just such an issue without necessarily either a special dogma or a Doellinger, and all must see that it is bound to be more social, civil and political than religious. What purely religious questions or results may grow out of it must be rather incidental if not accidental than necessary or designed.

Americans should bear in mind that Europeans habitually associate political, moral and religious questions, and that the term communism, socialism, rationalism, &c., however opprobrious in one sense, and as commonly understood, yet represent ideas in which men of high social and civil position take no

With such an understanding of the cause and forces at work, one might easily have understood beforehand the character and results, up to this time, of the Recent "Alt-Katholik" or Old Catholic convention at Munich. This convention was called by Dr. Doellinger and his immediate liberal Catholic coterrans, under the pressure of their more numerous and more helpless followers, who had seriously compromised themselves, even to the extent of being excluded from all regular religious ordinances, absolution, christening, marriage, burial, etc., by their adhesion to and support of Doellinger and the protestants against the archbishop and the priesthood. To the thousands of adherents of the Doctor, the administration of every ecclesiastical ordinance was absolutely forbidden, except on recantation and confession. The convention then was a necessity, and its practical end was relief from present and pressing civil and ecclesiastical as well as religious disabilities. Of course the call extended to the liberal Catholics in adjoining States (German) who were suffering from or threatened with similar disabilities. It was further understood to involve a declaration of principles, probably a liberal Catholic platform and programme of united action.

The accredited agents numbered about 500, mostly German professional teachers, and authors, with a few lawyers, judges, legislators, and other civilian laymen. They represented a hundred thousand people of education and culture, and millions of population in Germany. Besides England, France, Spain, Holland, Switzerland, and even Russia, furnished as visitors liberal Catholic notabilities. The real business was done in private sittings, though mass meetings of 5000 attendance were held and treated to stirring addresses exposing the abuses of Romanism, denouncing Jesuitism without stint and challenging the national patriotism to vigorous warfare against a foreign ecclesiastical despotism. All strange enough, to be sure, in the old Catholic stronghold of Munich, until you remember what must have been the elements of such a mass meeting, as described above.

Of programmes there were plenty—the most prominent that of Doellinger and that of Stuttgart. The Doellinger party of the convention contented itself with a declaration of firm adherence to the old faith, forms, traditions and constitution of the church; an assertion of all the rights and privileges of genuine and loyal Catholics; a denial of the competency of every "Pope" or council to promulgate a new, binding dogma (except under such restrictions as make a new dogma virtually impossible); the avowal of the need and right of reformatory modification in the usages and practices of the church in accordance with Christian science and culture, with the hope of ultimate harmony and union with all other Christian churches; a pledge to support the governments in their struggle with ultramontanism; a denunciation of the Jesuits; a claim to ownership of the church property; a repudiation of the dogma of the immaculate conception, the doctrines of the syllabus and a "special rejection of the dogma of Infallibility and of the supreme, immediate and ever-enduring jurisdiction of the Pope." The Stuttgart committee's programme went further. It demanded the public election of all clergy from the Pope down and of deputies to any council; it stigmatized celibacy, auricular confession, adoration of relics and images as crying abuses; it desired separation of Church and state, civil marriage, exclusion of religion from public schools, placing of priests under civil law, and claimed a share of the Catholic church property. It is claimed, and may well be believed, that many were still more radical, but with more diverse views; some hoping for reforms leading direct to a spiritual Christianity, while others would care only to destroy, and were not willing to attempt anything that did not promise to end in unbelief. Doellinger vigorously opposed the more radical Stuttgart platform, but was compelled to accept important modifications and additions to his own; among others, a liberal education of the clergy, participation of laymen in administering church affairs, but chiefly and far above all, the right and expediency of forming at once, according to local demands and judgment, distinct and independent Catholic congregations, procuring for apostate priests, even those under ecclesiastical censure, and, if need be, of importing foreign bishops. All this last is the extreme of schism, and very distasteful to Dollinger who was forced from the start to the conservative wing of the convention. Of course this is thus opened for the introduction of all imaginable reformatory measures and differences and necessitates the early call of another convention to attempt to rebuild what the first little more than pulled down. It is more than hinted, too, that another convention will be far less deferential to and under control of the conservative professors. Were there to be a more grace in it, more vital religion, one could wish it might be; but with the small measure of the latter, likely to be brought together, it is in danger of being far more destructive and even less constructive than its predecessor. The possibilities of these conventions are great; their probabilities not encouraging.—*Central Advocate.*

Heidelberg, October, 1871.

SANCTIFIED FROM INFANCY.—Rev. L. W. HANCOCK says: "One of the most eminent and beloved of the pastors of New York city once told me the beautiful story of his Christian experience; how with the earliest dawn of reason he became conscious of a deep and tender love for the Saviour, and how, although he had many doubts and difficulties, he had finally settled clearly in the conviction that if ever he had known the grace of God, he had known it from the time of those earliest recollections. A few days after this I met the venerable father of my friend on Broadway, and told him that his son had been telling me the story of his religious life. 'Oh, no,' he said, 'he can't remember that story; he can't remember that story. Only his mother and I can tell it. It goes back to his earliest infancy. Who can undertake to say at what point such a life may not be begun by the inworking of the Holy Spirit?'"